Suratul Faatihah

Correct Recitation vs.

Major Mistakes made in Recitation

By Umm ʻAbdir Rahmaan Tara Hashim 1437AH

بسم الله الرحمن الرحيم

Contents 1

- Importance of Correct Pronounciation of Surah al Faatihah Particularly
- Rulings regarding who Leads the salah
- Elements involved in Reciting the Qur'aan
- Mistakes Lahn Jalee and Lahn Khafee
- Influence of Dialect or Native Language on Reciting the Qur'aan
- The Names of the Famous Reciters
- Most Common Riwaayaat Today
- Examples of Major Mistakes made when Reciting Suratul Faatihah

Contents 2

- Is the Basmalah Part of Suratul Fatihah?
- Stopping Places
- Shaddah
- Common Errors Reciters make in the presentation (adaa') of Suratul Faatihah
- 8 Prohibited Ways of Reciting
- Listen to Suratul Faatihah
- Meaning of Suratul Faatihah
- Ahaadeeth about Suratul Faatihah

Importance of Correct Pronounciation of Suratul Faatihah Particularly

Rulings of who leads the Salah

If the Imam whom you offered Salah behind committed Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) when reciting Al-Fatihah in a way that distorts the meaning, such as changing the diacritical marks of the words, by pronouncing, for example, the letter Kaaf in the word إياك with the sound Kasrah (vowel point that sounds like "i") or the letter Ta in أنعمت عليهم with the sound Dammah (vowel point that sounds like "u") or Kasrah, it is impermissible for him to be an Imam, unless the Ma'mums (people being led by an Imam in Prayer) pronounce the same way as him, and only those like him may offer Salah behind him. Even if the Lahn he committed does not change the meaning, he should not be made the Imam if there is someone who can recite better than him, but the Salah offered led by him counts as sufficient in this case.

Permanent Committee Fatwa No. 18912

Offering a congregational Salah behind a blind Imam is permissible. It might even be better if he is more versed in the Qur'an than any of the people led by him. This is based on the general application of the Hadith of the Prophet (peace be upon him), Whoever is most versed in Allah's Book should act as Imam for the people... If the said Imam makes mistakes in recitation, the Salah will be acceptable if the mistakes involve Lahn (incorrect recitation due to mispronunciation of letters or syntax) that does not change the meaning. However, appointing an Imam who is free from such mistakes is preferred. If the Lahn in Surah Al-Fatihah changes the meaning, the Salah led by this Imam will be Batil (null and void), because of the Lahn not because of his blindness. Examples of Lahn include pronouncing the vowel mark fatha (a) as a kasrah (i) in the word 'Iyyaka' (this will make it a pronoun referring to a female instead of male) or as dammah (u) in the word 'an`amta (this will make it a first person pronoun whereas it is a second person pronoun). If the mistakes are due to poor memorization, appointing another person who has memorized the Qur'an better is recommended.

(Permanent Committee Fatwa no. 4600) Source click here

Elements involved in Reciting the Qur'aan

1. Arabic language — Fixed
2. Tajweed rules — Fixed
3. 10 Qiraa'aat — Fixed
4. Natural Voice Presentation/intonation — Not fixed *

Personal inherent unlearned style

* This last element is where people justify the use of musical patterns to beautify the voice which is wrong.

Mistakes in Reciting (Lahn/alhaan)

- لحن جلي Lahn Jalee: Major mistake
- لحن خفي Lahn Khafee: Minor mistake

Major Mistakes

- The incorrect pronunciation of letters
- The vowels and I'raab are incorrect
- The long vowels are shortened
- The short vowels are lengthened
- Stopping in the wrong place or starting in the wrong place
- Not pronouncing the shaddah as two letters thereby reducing one letter from the Qur'aan

Major Mistakes that change the Meaning

Not all major mistakes change the meaning. The scholars say that if the mistake changes the meaning then the person cannot lead the salah unless there is no one better than him and the other people make the same mistakes.

Examples of major mistakes which change the meaning include:

إياك without a shaddah means ‘the rays of the sun’ instead of ‘You alone’.
أنعمتwith a dhammah instead of a kasra changes the meaning from ‘You’ to ‘I’.

Minor Mistakes

These mistakes do not change the meaning or take or add anything to the Qur'aan. Only trained teachers will be able to recognize these mistakes. The correction of these mistakes would increase the beauty of the recitation.

Some examples of minor mistakes are made practising the rules of:

- Noon and Meem Saakinah
- Mudood
- Fat and thin letters as long as it does not change the meaning (otherwise it becomes a major mistake)

Influence of Dialect or Native Language on Reciting the Qur'aan

The dialect of a country influences the characteristics of the letters and sometimes changes the whole letter. However, when reading Qur'aan you must train yourself to pronounce the words and letters correctly as they have been passed down through the ages from a qualified Qur'aan teacher. You cannot read Qur'aan according to your dialect – it might change the meanings. Just because someone is an Arab and can read Arabic in no way qualifies him or her to teach the Qur'aan correctly how it was revealed. There are dozens of Arab speaking countries and each one has a different way of pronouncing the letters.

The Names of the Famous Reciters (al Qurraa')

1. Naafi' (70-169AH) Imaam Maalik used to recite with this Qiraa'ah and it was adopted by the people of Madeenah.
2. Ibn Katheer (45-120 AH) Imaam Shaafi'ee used to recite this Qiraa'ah and it was adopted by the people of Makkah.
3. Aboo 'Amr (68-154 AH)
4. Ibn 'Aamir (8-118AH) It was adopted by the people of Syria.
5. **'Aasim *** (80-127 AH) Imaam Abu Haneefa used to recite this Qiraa'ah and it was 2nd choice for Imaam Ahmad.
6. Hamzah (80-156AH) His qiraa'ah was criticized by Imaam Ahmad.
7. Al Kisaa'ee (119-189AH)
8. Aboo Ja'far (d. 130) He was the teacher of Imaam Naafi' number above.
9. Ya'qoob (d. 205AH)
10. Khalaf (150-229AH)

Most Common Riwaayaat Today

- Hafs ‘an Aasim (majority of Muslim World approx. 96%)
- Warsh ‘an Naafi’ (Morocco, Algeria, West Africa, Sudan approx. 3%)
- Qaaloon ‘an Naafi (Libya and Tunisia - approx. 1%)

Hafs is said to be the easiest and simplist of the famous Riwaayaat.

Examples of Major Mistakes made when Reciting Suratul Faatihah

Suratul Faatihah

- 7 Aayaat
- 25 words
- 147 letters

Is the Basmalah Part of Suratul Fatihah?

The Strongest opinion is that the basmalah بسم الله الرحمن الرحيم is NOT part of Suratul Fatihah.

NB. However, in the Madeenah Mushaf the basmalah is numbered as aayah 1 due to the Riwayah of the Reciter Hafs.

Stopping Places - Waqf

- Permissible –
  - 3 Taam - at the end of the words: الضالين نستعين الدين
  - 6 hasan الله – العلمين – الرحيم - نعبد - المستقيم – عليهم
- Impermissible
  - 13 Qabeeh
    - **الحمد – ملك – رب – يوم – إياك – إياك - اهدنا – الصراط – صراط - الذين – غير – المغضوب - عليهم**

* See the blog to understand Waqf in more depth: www.quraanteacherresources.blogspot.com

Points to Note when Reciting Suratul Faatihah

- 14 Shaddahs – doubled letters. If the letters are not doubled it means one letter of the Qur'aan has been left out.
- Waqf – Stopping at the right places
- Makhaarij and sifaat
- The Different accepted Qiraa'aat . Do not mix them together. Only read one Qiraa'ah at a time.

Shaddah – Doubled Letters

- The first letter is vowelless without a sound (saakin).
- The second letter has one of the vowels (a, e, u).

رَبَّ = رَبْبَ

(Pronounced only but never spelled)

14 Shaddahs

1. الله
2. الرَّحمن
3. الرَّحيم
4. لله
5. ربِّ
6. الرَّحمن
7. الرَّحيم
8. الدِّين
9. إيَّاك
10. إيَّاك
11. الصرط
12. الذين
13. الضآلين
14. الضالين

سُورَةُ الفَاتِحَة
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ١
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٢
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ٤
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ٧

14
Shaddahs
ّ

Common Major Mistakes

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ (1)

1. ba is read as a pa بسم - پسم
2. seen is read as a zay بسم – بزم
3. seen is read as a saad بسم – بصم
4. seen is read with a fatha - بسم instead of a sukoon
5. the meem is read with a – بسم fatha instead of a kasra
6. Shaddah of the laam
7. ه is changed into a hamzah – الله
8. Shaddah of the raa
9. Hasramah of raa where it sounds like ط
10. ح is changed to a خ

الْحَمْدُ لِلَّهِ رَبِّ الْعَٰلَمِينَ (2)

1. الحمد – انحمد (ل – ن)
2. الحمد – الهمد (ح – ه)
3. الحمد – الحمت (د – ت)
4. الحمد – الحمدو (short vowel dhammah extended to long vowel)
5. الحمد – (fathah on meem instead of sukoon)
6. لله – للء
7. رب – ربب (Shaddah)
8. العالمين – الألمين (ع – ء)
9. العالمين – الهالمين (ع – ه)
10. العالمين – الحالمين (ع – ح)
11. العالمين – العاالمين lengthening the natural madd more than 2 counts

3) الرَّحْمَٰنِ الرَّحِيمِ

1. Shaddah of the raa
2. Hasramah of raa where it sounds like the letter ط
3. ح is changed to خ

مٰلِكِ يَوْمِ الدِّينِ (4

1. مٰلِكِ – lengthening the natural madd more than 2 counts ماااالك
2. مٰلِكِ * shortening the long vowel

ملك see next slide

3. يَوْمِ – lengthening the madd leen يووووم
4. الدين –(د – ت) التين
5. الدين –shaddah on daal

Note about the word ملك
short ‘a’ vowel (fatha) or long ‘aa’ vowel?

- The word ‘maaliki’ (with a long vowel) is from the Qiraa’ah of Hafs. (3 other Qiraa’aat also pronounce it this way – Kisaa’ee, Ya’qoob and Khalaf).
- You will hear some reciters say ‘maliki’ (with a short vowel) from the Qiraa’ah of the remaining 6 not mentioned in the point above. See the slide for all the names of the Qiraa’aat. Click here
- You **cannot** just choose which way you read this word. You have to follow the riwayah that you are using and not mix the riwaayaat or pick and choose. The majority of people in the world today follow Hafs ‘an ‘Aasim (maaliki) but some follow Warsh or Qaaloon mostly used in north Africa (maliki).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5

1. إِيَّاك - هياك (ء – ه)
2. إِيَّاك – (without shaddah it means rays of the sun)
3. إِيَّاك - إيشاك (ي – ش)
4. إِيَّاك – إيجاك (ي – ج)
5. إِيَّاك – adding ha on the end إِيَّاكه
6. إِيَّاك أيَّاك changing kasra to fatha
7. نَعْبُدُ - ع (ء / ه / ح) نأبد / نهبد/ نحبد
8. نَعْبُدُ – dhammah of ba into fatha na'badu
9. نَعْبُدُ putting extra shaddah on ba
10. نَعْبُدُ putting sukoon on daal instead of dhammah
11. نَعْبُدُ وإياك – joining the two words and adding a shaddah on the waw
12. نَعْبُدُ – نَعْبُدُو adding extra waw on end

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
part two 5)

13. نَسْتَعِينُ changing fatha of noon to kasra (nista'een)
14. نَسْتَعِينُ - نسطعين (ت – ط)
15. نَسْتَعِينُ - نصطعين (س – ص) Ishmaam of the seen
16. نَسْتَعِينُ - نزتعين (س – ز) Ishmaam of the seen
17. إِيَّاكَ – إِيَّاااكَ – lengthening the natural madd more than 2 counts

ٱهْدِنَا الصِّرَٰطَ الْمُسْتَقِيمَ (6)

1. ٱهْدِنَا – ههدنا changing the hamzatul wasl to ha
2. الصِّرَٰطَ – ص shaddah
3. الصِّرَٰطَ – (ص – ز) الزراط
4. الصِّرَٰطَ – (ص – س) السراط
5. الصِّرَٰطَ – (ط – ت) الصرات
6. الصِّرَٰطَ – الصرااااط stretching the natural madd more than 2 counts when not stopping

ٱهْدِنَا الصِّرَٰطَ الْمُسْتَقِيمَ (6)

- الْمُسْتَقِيمَ – (ت – ط) المسطقيم Egyptians
- الْمُسْتَقِيمَ – (ق – غ) المستغيم Sudanese
- الْمُسْتَقِيمَ – (ق – ك) المستكيم British, Pakistanis
- الْمُسْتَقِيمَ – (ق – ڤ) almustageem Saudis

صِرَٰطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

1. صِرَٰطَ – (ص – ز) زراط
2. صِرَٰطَ – (ص – س) سراط
3. صِرَٰطَ – (ط – ت) صرات
4. صِرَٰطَ – صرااااط stretching the natural madd more than 2 counts when not stopping
5. الَّذِينَ – ل shaddah
6. الَّذِينَ – (ذ – ز) الزين (Egyptians, Pakistanis)
7. الَّذِينَ – (ذ – د) الدين (Moroccans)

صِرَٰطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

1. أَنْعَمْتَ - أ missing out hamzah completely
2. أَنْعَمْتَ – changing the sukoon to fatha on the noon
3. أَنْعَمْتَ - (ع – ح) أنحمت
4. أَنْعَمْتَ – (ع – ه) أنهمت
5. أَنْعَمْتَ – changing fathah on ta to dhammah
6. عليهم – changing kasra on ha to fathah
7. عليهم – stretching the madd leen عليييهم
8. غير (غ – ق) قير
9. غير (غ – خ) خير
10. غير (غ – ك) كير
11. غير (غ – g) gayr
12. غير – غيييير stretching the madd leen

صِرَٰطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

11. الْمَغْضُوبِ - (غ – ق) المقضوب
12. الْمَغْضُوبِ - (غ – خ) المخضوب
13. الْمَغْضُوبِ– change sukoon to fathah on ghayn
14. الْمَغْضُوبِ - (ض – ط) المغطوب Some Moroccans
15. الْمَغْضُوبِ – (ض – ظ) المغظوب Saudis, Iraqis
16. الْمَغْضُوبِ – (ض – ز) المغزوب Some Egyptians and Pakistanis

صِرَٰطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

17. الضَّالِّينَ (ض – ظ) الظالين Saudis
18. الضَّالِّينَ (ض – ط) الطالين Egyptian
19. الضَّالِّينَ (ض – ز) الزالين Egyptian/Pakistani
20. الضَّالِّينَ (ض – د) الدالين English
21. الضَّالِّينَ (ض – ذ) الذالين
22. الضَّالِّينَ (ض – ل) اللالين African
23. الضَّالِّينَ ض shaddah
24. الضَّالِّينَ ل shaddah

Common Errors Reciters make in the presentation (adaa') of Suratul Faatihah

- Reciting the surah like a song
- Using one or more of the 8 prohibited ways mentioned on the next slide
- Combining more than one qiraa'ah for the surah at one time.

8 Prohibited Ways to Recite

1. Tamdeegh
2. Taq'eer al fam
3. Ta'weej al fak
4. Tar'eed as Sawt
5. Tamteet ashadd
6. Taqtee' al madd
7. Tatneen al ghunan
8. Hasramah al raa'aat

Click on the speaker icon to hear an example of the mistake demonstrated by Dr. Ayman Swayd

For more explanation of each mistake see the PowerPoint specific to the Prohibited Ways of Reciting the Qur'aan on the download page of:

www.quraanteacherresoures.blogspot.com

Listen to a Correct Recitation of Suratul Faatihah

1	
2	
3	
4	
5	
6	
7	

Recitation by Abdullaah Basfar

The English Meaning of the Explanation of Suratul Faatihah

(1) In the name of Allah, the Entirely Merciful, the Especially Merciful.

(2) [All] praise is [due] to Allah, Lord of the worlds -

(3) The Entirely Merciful, the Especially Merciful,

(4) Sovereign of the Day of Recompense.

(5) It is You we worship and You we ask for help.

(6) Guide us to the straight path -

(7) The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray.

Ahaadeeth about Suratul Faatihah

Ibn 'Abbas (May Allah be pleased with them) reported:

While Jibril (Gabriel) was sitting with the Messenger of Allah ﷺ he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: Fatihah-til-Kitab (Surat Al-Fatihah), and the concluding Ayat of Surat Al-Baqarah. You will never recite a word from them without being given the blessings it contains.“

Muslim Vol. 9 Hadith 1022

It was narrated from Abu Sa'ib that he heard Abu Hurairah say:

"The Messenger of Allah ﷺ said:

'Whoever performs a prayer in which he does not recite Ummul Qur'an (the Mother of the Qur'an, i.e., Al- Fatihah), it is deficient; not complete.'"

Sunan Ibn Majah Book 5, Hadith 887

Abu Sa'eed Al Khudri narrated:

"Some of the Companions of the Messenger of Allah came across a tribe of Bedouins that did not entertain them, nor behave hospitably with them. Their leader became ill, and they came to us saying: 'Do you have any medicine?‘ We said: ' Yes. But you did not entertain us nor have us as guests so we will not do anything until you give us something.' Then they gave some sheep for that." He said: 'So a man from us began reciting the Opening of the Book (Surat Al-Fatihah) and he was cured. So when we came to the Messenger of Allah we mentioned it to him, He said: 'How did you know it was Ruqyah?' And he did not mention any prohibition against it, and he said: 'Eat , and assign me a share among you from them (Sheep).“”

Tirmidhi Vol. 4, Book 2, Hadith 2064

Abu Sa'id Ar-Rafi' bin Al-Mu'alla (May Allah be pleased with him) reported:

The Messenger of Allah ﷺ said,

"Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He ﷺ said,

"It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surat Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft- repeated Ayat) and the Great Qur'an which is given to me."

Al-Bukhari no. 1009.

Abu As-Sa'ib- the freed slave of Hisham bin Zuhrah-said:

Allah says: "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'" The Messenger of Allah ((ﷺsaid: "Recite, for when the slave says: All the praises and thanks be to Allah, the Lord of all that exists, Allah says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me' . And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for.'“ Sunan an-Nasa'i 909

Suratul Faatihah
Divided between Allaah and His servant

	Servant Says	Allaah Says
1	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ All praise is for Allaah the Lord of the worlds	حَمِدَنِي عَبْدِي My servant has praised Me
2	الرَّحْمَنِ الرَّحِيمِ The Most Merciful, the Especially Merciful	أَثْنَى عَلَيَّ عَبْدِي My servant has extolled Me
3	مَلِكِ يَوْمِ الدِّينِ King of the Day of Judgement	مَجَّدَنِي عَبْدِي My servant has glorified Me
4	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ You alone we worship and You alone we ask for help.	فَهَذِهِ الآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ This is between Me and My slave, and My slave shall have what he has asked for.
5	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ Guide us to the straight path. The path of those whom You have blessed, not of those who earn Your anger nor of those who have gone astray.	فَهَؤُلاَءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ These are between Me and My slave, and My slave shall have what he has asked for.

Designed by
Umm ʻAbdir Rahmaan Tara Hashim

Graduate of The Qur'aan Teachers' Institute Riyadh
www.quraanteacherresources.blogspot.co.uk

1437 AH/2016 CE